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THE ESTABLISHMENT
Ac. - Maynooth. - St. Patrick's
OF THE College
Royal Catholic College of St. Patrick;

AT MAYNOOTH, NEAR DUBLIN.

A CONTINUATION OF THE ACCOUNT
OF BRITISH SUBJECTS

Who have suffered by the
FRENCH REVOLUTION.

AND THE
PROGRESS OF THE CATHOLIC RELIGION
IN CHINA.



1796



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A SHORT ACCOUNT
OF THE
FOUNDATION AND ESTABLISHMENT
OF THE
Royal Catholic College of St. Patrick,
At MAYNOOTH, about ten miles from DUBLIN.

THE restrictions laid upon the education of the Catholics of Ireland, during the two last centuries, had been productive of various mischiefs, to the religion, morals, and policy, of the nation. Catholic parents were punished with imprisonment, fine, and confiscation of goods, if they sent their children to the continent for education; at the same time that the penalties annexed to the commission of treason, were inflicted upon a Catholic teacher, who instructed any children, even his own, at home; and in the preamble to this very cruel and impolitic law, the Catholics were taxed with being brought up in ignorance; as if the Legislature wished to add mockery and insult to the oppression of the law.

Under these restrictions, the Catholics of Ireland had endeavoured, by sending their youth to be educated in Catholic countries, to keep up the religion of the nation and they so far succeeded, that notwithstanding the severity of what are called, the popery laws, against the Laity and Clergy of the Catholic Communion, during

the space of two hundred years past, five sixths of the whole kingdom have continued firmly attached to their faith: and the succession of their pastors in each Diocese and Parish, remains unbroken to this day.

The history of the Church affords few, if any instances of such National Longanimity in any other part of the world.

But even this precarious and scanty education, derived from foreign parts, for the Catholics of Ireland; was almost annihilated by that moral earthquake, which still shakes so great a portion of this globe, the French Revolution, which suppressed their Colleges in France and Brabant, and confiscated the revenues which had been accumulating in the French funds, and arising from landed property, bought with remittances made from Ireland, for the support of the Irish Colleges that had been established in France.

The destruction of the greatest part of the Irish Colleges on the Continent, alarmed the Catholic Bishops in Ireland, and they presented a memorial to Lord Westmorland, then Lord Lieutenant of Ireland, praying to obtain permission to educate the Irish Catholic Clergy at home. They, at the same time, requested a Clergyman of their own communion, resident in London, to converse with the British Ministry upon the subject; and after a few conversations, Earl Fitzwilliam, who was shortly to assume the government of Ireland, was instructed, to establish, and endow, a College for the education of the Catholics of that country. The short stay of that Nobleman did not permit him to complete a plan which he had undertaken with zeal and spirit; but it was taken up by his successor, Earl Camden, the present

sent Chief Governor of Ireland, and carried into effect with so generous, so liberal, and so cordial a protection, as to endear him personally to the Catholics of Ireland, and to impress them with so grateful and so affectionate a loyalty to his Majesty's government, as time can never efface. For, not satisfied with obtaining from Parliament, the necessary grants, both for the subsistence, and necessary buildings, of the College; he went in person, accompanied by the Lord Chancellor, and the three Chief Judges, besides the usual attendants of his high office, to lay the first stone of the new building of the College, where he was received by the President, Professors, and Scholars in their College dresses,—by all the neighbouring Noblemen and Gentlemen; and by an immense concourse of people, who testified the most unbounded joy and loyalty upon the occasion. After the conclusion of this ceremony, his Excellency commissioned the President of the College, to conduct in his Excellency's carriages, such of the Catholic Bishops as attended to dinner at the Castle; where a splendid entertainment was prepared, and as a mark of further respect to the ceremony, he called upon the Catholic Archbishop of Armagh to say grace. These last circumstances cannot appear too trivial for memory to record, when it is considered that this was the first time, since the Revolution, that a Catholic Bishop was permitted to dine, or to sit in company with any Lord Lieutenant of Ireland.

The additional buildings are carrying on rapidly. They consist of a Chapel, and Library, of corresponding architecture, at the two extremities, and of six large Halls for the different Classes, with lodgings for two hundred students over them. The whole forming a mag-

nificent front of 420 feet, all which will be compleated and ready for the opening of the classes (upon a larger scale than the present) the 1st of October 1797.

There are at present but fifty scholars upon the establishment, who are educated free of all expence whatever. Their dress is a cap and loose gown, such as are worn at our universities.

The other students lodge in the village of Maynooth, and are admitted to the Classes gratis, subject to the control of the President of the College, who enjoys a sort of municipal jurisdiction over the whole village, and parts adjacent, as is usual in the principal schools in this country.

CONTINUATION of the ACCOUNT of the ENGLISH
CONVENTS established abroad, from page 3. of last
year.

Having, in our Directories for 1795 and 1796, furnished a brief account of the English Convents, whose members have made their escape, or been permitted to retire from the severe persecution raised against such establishments throughout France and the Low Countries, it remains, for the completion of our design, that we should, in the present Directory, add such particulars as we have been able to collect, either from original registers or other authentic documents, concerning the three English communities, which, in consequence of some arrangement or peculiar circumstances, which we are at present strangers to, still continue in those countries,

countries, amidst alarms and sufferings, which it is easy to conceive, but which we do not think it prudent to detail.—The first of these communities, which we shall mention, is that of

**THE CANONESSES OF THE ORDER OF ST. AUGUSTIN,
of the Fosse St. VICTOR, at PARIS.**

The origin of this convent is as follows. Certain young ladies of our nation having been placed by their friends in the French Abbey, of the aforesaid order, called Beaulieu du Sine, in the town of Douay, near the College of the English Secular Clergy there, were inspired by God to renounce the dangerous vanities of the world, and to aspire to the security and perfection of a religious life. These were six in number, for the most part of ancient families, one of whom was Mrs. Elizabeth Dormer of Grove Park, and they were confirmed in their pious design by Dame Lætitia Tredway, descended from Sir Walter Tredway of Beaconsfield, Bucks, and Elizabeth Wenman, the daughter of Lord Wenman, who had been a professed nun in the aforesaid Abbey twenty years, as likewise by Dr. Kellison President, the Rev. Thomas Carr, Procurator, and the other Superiors of the aforesaid College, to whom this design had been communicated. Their vocation was decidedly in favour of the institute which they had seen practised in the aforesaid Abbey, and they were advised, that it was more for the honour of God to begin a monastery of their own nation, under the guidance of the aforesaid Dame L. Tredway, than to incorporate themselves with foreigners. It was owing to the indefatigable labours
of

of the aforesaid Mr. Carr, through the interest of Dr. Richard Smith, Bishop of Chalcedon, with Cardinal Richlieu, that they obtained the necessary powers for beginning their establishment. They first settled, in the year 1633, in the Fauxbourg St. Michael at Paris, finding this situation inconvenient, they soon after removed into the Fauxbourg St Antoine, and last of all they purchased, in 1639, that which they continue to inhabit, in the Fossè St. Victor, for the sum of 18000 livres, though it has since been considerably enlarged and improved by the purchase of several adjoining houses and gardens. Here they built their monastery, which was called Mount Sion, as likewise their church, which was dedicated in honour of their holy patriarch St. Augustine by the aforesaid Bishop of Chalcedon, who being forced, by repeated proclamations for apprehending him, to retire from England, resided at Paris, in the interim governing the mission by means of his Vicars General and Chapter. The last thirteen years of his life he spent in a retired apartment belonging to the convent of the Fossè, where he finished his learned and pious works, particularly his Golden Pastoral, intitled *Monita quedam utilia pro Sacerdotibus Missionariis Angliæ*, which may be considered as a supplement to the *Cura Pastoralis* of St. Gregory. Dying here in 1655, he left a considerable legacy to his beloved daughters of Mount Sion, who, in return, placed an honorable monument and epitaph, over his ashes, before the high altar in their church. Mr. Carr continued the Director of this Convent near forty years, being unwearied in promoting both its spiritual and its temporal interest. His health at last declining, he procured a worthy priest, of his own

character,

character, Mr. Edward Lutton to succeed him, who was followed in 1713 by the Rev. Laurence Ward alias Green. Within our memory this office was filled by the Rev. Paul Wilkinson, who was succeeded by the Rev. Richard Hurst: which last gentleman ended his life in consequence of the rigors of his confinement during the early part of the present revolution.—Lady Tredway, of whom mention has been made above, was the first Superior of this Convent, which she governed during the space of forty years with the rank and title of Abbess. At length, she being incapacitated, by age and infirmity, to govern any longer, the general regulation of the French houses was adopted here, in consequence of which the Superior was to be chosen every four years, with the liberty however of continuing the former Superior in office. The person who succeeded Lady Tredway was Dame Dorothy Molins of an ancient family in Oxfordshire. She was replaced by Dame Pulcheria Eyre of the family of the Eyres of Haslop in Derbyshire. The fourth Superior was Dame Eugenia Perkins of Upton Court near Reading in Berkshire. She made way for Dame Anne Tyldesley, the daughter of Sir Thomas Tyldesley of Morles in Lancashire, who, like a very considerable number of other Catholic gentlemen, in those times, died in the field of battle, fighting for that very Prince, namely Charles I. by whom the death warrant had been signed against so many of that religion, merely for the profession and practice of the same.

THE NUNS OF THE ORDER OF THE CONCEPTION,
COMMONLY CALLED THE BLUE NUNS OF PARIS.

We have related, in our Directory for 1795, certain particulars

particulars concerning the foundation of the English Religious of the third order of St. Francis. They were originally established at Brussels, where Mrs. Elizabeth Greenbury was their first superior; and where the holy and constant martyr of Christ, F. Arthur Bell, who suffered death at Tyburn for his priestly character in 1643, was for a certain time, about the year 1630, their spiritual director. The person however who had the principal share in their foundation, we have intimated, was F. John Gennings, whose singular conversion from Puritanism, in consequence of the martyrdom of his brother Edward Gennings, a holy priest of Douay College, may be seen in *Memoirs of Missionary Priests*, vol. 1. p. 279. F. John Gennings, as well as most of the other restorers of the Franciscans, had studied and received orders in the said English Secular College of Douay. From Brussels they removed to a more commodious habitation at Nieuport, where they remained until 1658, (erroneously printed, in the former Directory, 1663) when the farm, from which they derived their chief support, having been plundered, in the war that then raged between the French and the Spaniards, it became absolutely necessary to break up their establishment there, which consisted of forty-eight professed Religious, besides other persons. A small number of these being infirm and incapable of performing the duties of their station, were permitted to return to England, in order to be taken care of by their friends. A considerable proportion of the rest were sent by the Reverend Mother Barbara Perkins to find a dwelling at Bruges, where they procured the house called Princenhoff, and the remainder of them, to the number of nine, over whom the Rev. Mother Angela Jerningham,

Jerningham, of an ancient Catholic family in Norfolk, was appointed Abbess, were sent to look for a habitation at Paris. Here this small colony met with many friends both of the English and the French nation. At first, for the space of about two years, they were but indifferently lodged in a house that had been occupied by a baker, in the Rue St. Jacques; but having found a more eligible situation in the Fauxbourg St. Antoine, they borrowed money to purchase the same, which they gradually repaid out of the fortunes of their novices. Here they built, in a small plantation adjoining to their convent, a small chapel, which they called Bethlehem, and which has given its name to the whole convent. The Archbishop of Paris, Cardinal de Retz, greatly encouraged and assisted this community, as did likewise his successor Hardouin de Peresfixe, but the latter refusing to admit the exemption which they claimed from his jurisdiction, they were forced to renounce all subordination to the order of the Franciscans. In the year 1661 the English Provincial of the said order, F. Angelus Mason, passing through Paris, in his way to Spain, where a General Chapter of the Order was then holding, encouraged these ladies in a desire of exchanging their present rule for that of the Immaculate Conception of the Blessed Virgin, which had been solemnly confirmed by Pope Julius II. and he drew up a petition to the Holy See to this effect in their behalf. This petition meeting with success from Alexander VII. who then filled the chair of St. Peter, and the necessary Bulls being granted for this purpose, these Religious put on the habit and made the vows of this rule on the festival itself of the Conception, at the close of the aforesaid year 1661.

The

The first Abbess, we have said was, the Rev. Mother Angela Jerningham, who continued in office but a little more than two years, when, at her own request, she was permitted, with her sister Mary Ignatia and two others, to retire to Bruges; upon which a new election having been held by Dr. Holden, in the name of the Archbishop, Sister Elizabeth Ann Tymperley was chosen Abbess, and Margaret Floyd Vicarefs, who had been professed at Nieuport by the above mentioned glorious martyr F. Bell, her own father, who had entered into the holy order of St. Bruno assisting at the ceremony. The third superior was Susannah Hawkins. On one occasion this Community having been brought to the very brink of ruin, through insolvency, was restored by the munificent charity of a Clergyman and Doctor of Sorbon of the name of Vivier. Of late years it has been amply supported by the fortunes of some of its own Religious, particularly those of the noble families of Shrewsbury and Stafford.

THE POOR CLARES OF THE TOWN OF AIRE IN ARTOIS.

The Mother-house of the English Poor Clares, we have said, in the Directory of last year, was the monastery of Gravelines, founded in 1609, eight years before the restoration of the English province by F. Gennings. The first of the three colonies, which issued hence, was that of Aire in the province of Artois. This establishment was chiefly procured by means of the celebrated F. Francis of St. Clare, alias Christopher Davenport, who was the fifth son of John Davenport, an alderman of
Coventry,

Coventry, and who had a brother, John Davenport a noted Puritan preacher, who, out of hatred to the established church, left his native country, and emigrated to Boston in North America. Christopher was at first a student at Merton College Oxford, where, by reading and conferring with a learned Catholic priest, who resided in the neighbourhood, he was convinced of his obligation of returning to the bosom of the ancient church. Having retired to Douay for the sake of pursuing his studies, he soon after entered himself amongst the Franciscan Friars, who had lately formed themselves into a body and founded a convent in the said town, though he performed his noviceship, amongst the Flemish Franciscans at Ipres. His learning and talents having rendered him celebrated, he was upon his return to the English mission chosen to be one of the chaplains of Queen Henrietta Maria; in which situation he had frequent opportunities of conversing with his Majesty King Charles I. and Archbishop Laud, both of whom appeared to be charmed with his conversation and the moderate style in which he treated controversy. The former warmly espoused the cause of his book intituled *Deus Natura & Gratia*, which had been denounced at Rome, as containing certain dangerous positions, and amongst the accusations brought against the archbishop, when he was tried for his life, by the long parliament, one was his alleged intimacy with Father Davenport.

The foundation of the convent in question may be dated from May 19, 1629, at which time Margaret of St. Paul, called in the world Margaret Radcliff, who had been appointed Abbess of the same, arrived at Aire to join her community consisting in all of twenty-four persons,

sons, whom she had sent, in two divisions, before her. Their own house not being quite ready for their reception, they were, in the mean time, lodged in the King's hall, as it is termed, in the said town, by the command of the Infanta, Governess of the Low Countries, of which the town of Aire then made part. The convent being ready for inclosure, and the Nuns being assembled there, the aforesaid Father Davenport, by a special order from the Commissary General of the Order, held a visitation of the same, when a new election of superiors and other persons to fill the several conventual offices took place. On this occasion the Reverend Mother Margaret Radcliff was re-elected Abbess, her whole community then consisting of eighteen choir nuns, two novices, and three lay sisters. In the first Provincial chapter of the English Friars, after their restoration, held on the 10th of December 1630 at Brussels, this convent of Aire was incorporated into the said English province.

Amongst the distinguished spiritual directors of this house was F. Angelus Bix a noted preacher and the author of several published sermons, who retired abroad at the Revolution in the last century, and about the close of the same held the place in question. Of a far different character was a successor of his, within our own memory, whose apostacy however has not served more to scandalize Catholics, than his sudden and awful visitation has to confirm them in their religion; a fate not unusual to those who pursue the same fatal measures. This sequestered convent, like most of the above mentioned, has experienced certain vicissitudes of prosperity & depression. Of late years providence has encreased the numbers of these edifying recluses, and has enabled them

to make considerable repairs and improvements in their church and convent. At all times however their piety and other virtues have endeared them to the inhabitants of the little town in which they dwell: a circumstance from which, as it may be supposed, they have derived considerable advantages.

These convents, together with that of the **BENEDICTINE DAMES** of **IPRES**, are the only remaining establishments of this nature at present, in the countries subject to the French. Of the last mentioned we have given an account the year before last. It was originally an English foundation, but these ladies having been induced to pass over to Ireland, with a view of establishing themselves there, during the reign of King James II. (chiefly, as it is supposed, at the invitation of Sir Toby Butler, who had two daughters of their number) they there formed such connexions with the inhabitant of the said kingdom, that since their return to Ipres, as they were forced to do, on the bad success of this prince's arms, they have continued to be chiefly supplied with members, who have been natives of the same, or who have descended from such. The present Abbesses name we have mentioned: her predecessor was Dame Margaret Dalton, sister to the much lamented General of that name, who was slain before Dunkirk at the late siege of the same by the allied army.

There remains but one more female convent of our nation throughout the whole extent of Europe, in addition to those mentioned above, namely that of the **BRIGITTINE NUNS** of **SION-HOUSE** at Lisbon in Portugal. This community is distinguished by having continued in an

uninterrupted succession, ever since it was first founded in 1413 by our victorious Henry V. at Sion-house near Brentford in Middlesex. Instead of giving our own history of this establishment, we will exhibit that of a learned protestant, namely Stephens in his *Continuation of Dugdale's Monasticon*. See Vol. 2. p. 234. "There was
 " only one monastery of this (the Brigittine) order in
 " England, not far from the monastery of the Carthu-
 " sians on the opposite bank of the river of Thames, and
 " it was called Syon. The holy inhabitants of which
 " monastery flying out of England, are now settled at
 " Lisbon in Portugal.—This was one of the first that
 " were dissolved by Henry VIII. upon several frivolous
 " pretences, not worth the taking notice of, as being
 " contradictory to themselves in part, and others mere
 " forgeries, extorted from some mean wretches by threats
 " and rewards. King Edward VI, in the first year of
 " his reign, granted this house and the site thereof to
 " Edward Duke of Somerset, who did not long enjoy it,
 " being soon after attainted, by which means it again
 " devolved to the crown, and was by the same King
 " given to John Duke of Northumberland, who, as
 " his predecessor had done before, soon after lost his head
 " for treason, and then coming again to the crown
 " Queen Mary restored it again to its former owners,
 " new founding the monastery, and giving it to Kathe-
 " rine the Abbess thereof, in the fourth and fifth years
 " of her reign. Queen Elizabeth being advanced to
 " the throne, the monastery was again dissolved, but
 " most, if not all the Nuns, adhering to their profession,
 " transported themselves, with what little they could
 " save to Zurickzee in Zealand, which being no place

for

“ for them to harbour in, they immediately removed to
“ Mechlin in Brabant, and thence to Roan in Norman-
“ dy, where having no support, they at last past over to
“ Lisbon in Portugal, which place being then subject
“ to Philip II. King of Spain, he in compassion to those
“ distressed ladies, settled on them a pension of five
“ crowns a day, with an allowance of wheat. Afterwards
“ several charitable persons contributed to their sup-
“ port, and a Portuguese Lady becoming a Nun a-
“ mongst them, conveyed to their house some estate she
“ was heiress to.”

We shall only add, that when these pious solitaries
were turned out of Sion house, by the arbitrary com-
mands of Queen Elizabeth, they took away with them
the keys of the same and the Iron Cross from the top of
the church, by way of keeping up their claim to this
their ancient possession. These they conveyed with them
in all their changes of habitation, and still retain at their
present house of Sion in Lisbon.

The following passage from another learned Protestant
Antiquary are too apposite to the conclusion of this
short Supplement to our National Monasticon for me to
omit. “ There are some, says Camden, I hear, who
“ take it amiss that I have mentioned monasteries and
“ their founders: I am sorry to hear it, but (not to give
“ them any just offence) let them be angry, if they will.
“ Perhaps they would have it be forgotten that our an-
“ cestors were, and that we are christians, since there
“ never were more certain indications and glorious mo-
“ numents of christian piety and devotion than these
“ were.” *Britannia Preface*.—It is plain that our famous
Topographer, here has in view the many clear and for-

cible passages that occur in the holy scriptures and the writings of the ancient fathers, in favour of voluntary poverty, chastity and obedience, as affording the best security against many dangerous temptations, and the readiest means for attaining the true gospel spirit. He even doubts, we observe, whether an enmity to the monastic state be consistent with the profession of a christian. In fact what grounds there were for such a doubt we plainly see in the histories of a Henry VIII. of a Cromwell, of a Dr. London and other principal instruments in the destruction of our Religious Houses in the sixteenth century, and we see the same still more evidently in the characters of those, who have pursued the same sacrilegious measure upon the continent at the present day.

Notwithstanding this we find even Catholics, in this age of false refinement and irreligion, who call in question the utility of this sequestered life, and who view the horrible persecution, that has fallen upon its votaries, with the utmost indifference. It is to be presumed that these persons admit that the salvation of our souls is the chief business which we have upon our hands in this mortal life, and the very end of our creation. This principle being acknowledged, we may be permitted to address them in the following manner.—If you, dear christians, are so vigilant and so strong in faith that you find you can live in the midst of a wicked world without partaking of its infection, do not at least find fault with those, who, conscious of their weakness, keep at a distance from the same, and cut off as many occasions of temptation as is in their power. If you experience it to be so easy a task, amidst the choaking thorns of a secular life, to cherish the precious seed of the word of God, to dis-

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cover and eradicate the various branches and roots of our congenial pride and self-love, in a word to *be perfect even as our heavenly Father is perfect*, do not, at least, blame those who feel it necessary to abandon all other concerns, in order to attend to this *one thing necessary*.—But to speak more seriously, examine, by the light of faith and reason, in what manner you have spent the most meritorious of your days, and weigh the same against the ordinary practices of piety and self-denial of one of these despised recluses: after this, if your consciences will permit you, say that their institute is unprofitable, or, with the deluded reprobate whom we read of in the book of Wisdom, *esteem their lives folly, and their end without honour*.

But, after all, it will be alledged, these establishments are now, in a great measure dissolved and their members thrown back, like castaways, upon society.—Let us not pretend to fathom the *incomprehensible judgments and the unsearchable ways* of the Almighty. Perhaps he has permitted these reluctant victims to be torn from their beloved retreats in order to confute those general calumnies of a wicked world concerning their alledged constraint and misery; or perhaps he may have sent them, to shine forth, as models of the true gospel spirit, to an age, in which the same is almost extinct, except amongst such recluses, for the conversion of some souls and the confusion of others. At all events, we may say, with the utmost certainty, that the establishments, of which we have been speaking, have, during the course of two centuries, given proof of the force of divine grace, which has enabled so many persons, illustrious for their birth and fortunes, to *account these advantages as dung*, in order that

that they might more securely gain Christ in a life of poverty and obscurity; and that they have served as schools of christian virtue, in which thousands have attained to the science of the saints and the very summit of perfection. Their merits are at present, in a great measure, concealed, as they wished them to be, but we shall all one day behold them, together with the manner in which Christ has fulfilled his magnificent promise made in their behalf: *Every one that shall leave house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name, shall receive a hundred fold and possess eternal life.* St. Mat.

J. M.



PRESENT STATE OF RELIGION IN CHINA,

Continued from p. 37. of last year.

C H I N A.

THERE are in the Empire of China three titular Bishops, founded by the Kings of Portugal, at Peking, at Nankin and Macao. There are besides three other Bishops *in paribus* who act as Vicars Apostolic, a Spanish Bishop in the province of Tokien, an Italian in that of Chensi, and a French Bishop in the province of Sutchien. Each of these Bishops has several provinces under his jurisdiction. The missionaries in the city of Peking, being considered as making a part of the Emperor's household, are admitted by his orders. They have four public chapels; two belong to the French, one to the Portuguese, and the other to the missionaries of the *Propaganda*, who are Italians, Germans, &c. Great precautions are necessary in entering the provinces unknown to the Pagans. In the year 1785, a violent persecution deprived the Church of China of most of its ministers. Two bishops and about twelve European and Chinese priests perished in the prisons. All those who survived the fatigue and sufferings, were released by an Imperial mandate; the Europeans were sent to Canton, and the Chinese banished to the colony of Yly distant about a thousand leagues from Peking. The priests were thus severely treated, because they were suspected of fomenting a revolt of the Mahometans in the Western provinces. Time and enquiry established their innocence, and a spirit

spirit of lenity dictated the final sentence. Many of the European priests, who had been sent to Canton, returned to their respective missions. Since the year 1785, the Church has enjoyed a considerable degree of tranquillity, the Christian religion is practised with publicity, and without danger, and the missionaries perform their functions in peace. However some local disturbances are sometimes from the ignorance or the avarice of the Pagans and their Mandarins. Ignorant of the nature of the Christian religion, they hope to extort money by persecution. But as they are taught to suffer torments and death itself, rather than owe their safety to bribery and corruption, those partial persecutions cease without any fatal consequence, and generally end in the confusion of their enemies and the glory of their religion. The Mandarins, who are at all acquainted with the doctrine or the practice of the Christian religion, are seldom troublesome, either because they esteem it, or because they cannot hope to advance their fortunes by persecuting its professors. Experience has made them sensible, that the Mandarins have suffered loss of honour and of profit by a forwardness to encourage informers. Mr. St. Martin Bishop of Caradre, Vicar Apostolic of Sutchien was charged by two infamous wretches with returning from Peking, and being in a certain district, which was true, but the Mandarin would not receive their evidence. The Christian religion, says he, teaches its followers not to molest their neighbours; I will not be concerned in this affair. In the month of April 1794, a Pagan accused his sister-in-law and his nephew, two Christians, of professing a corrupted religion. What! says the Mandarin, is there a corrupted religion in this
part

part of the country? No, says a magistrate present, the Christian religion has long been established here, and no court of judicature, either here or in town, has declared it to be corrupted. That old man, added he, is of that persuasion. The old man, falling on his knees, addressed himself to the Mandarin, declared himself a Christian, and was proceeding to give some account of his faith, when he was interrupted by the judge; rise, says he, you are not upon your trial; your religion is a good one; you and your accusers must follow me to town, and there I will give my decided opinion. This was equivalent to telling them that he would have nothing to do in this affair. The Neophytes went home, the prosecutor followed the Mandarin to town, lodged a fresh information, and was again nonsuited. If, says the Mandarin, the Christians have committed any crime, charge them boldly with it; but if their religion be their only offence, seek not to molest them. The Christian religion is not a bad one. As the informer still insisted, that the accusation was well founded though it regarded only their religion, the Mandarin reprimanded him with warmth, & said he would order him to be buffeted. As the Christians are guilty of no crime, and thou obstinately persistest in bringing them to a trial, I will see what effect a few stripes will have on thee. Here the affair rested. Such was the conduct of this Mandarin, for many years, while Governor of Tao pa, a city of the third rate. Raised to the government of a city of the second rate, he was succeeded by a Mandarin who, from the moment he entered into office, conceived the project of the total abolition of the Christian religion through the whole extent of his jurisdiction. About the middle of May he published a
violent

violent edict against the Christians. The peace-officers shewing great backwardness in the execution of his orders, he threatened them with exemplary punishment. Their fears prevailed, and some Christians were taken into custody. The Governor, alarmed at the sensations produced in the public mind by these unpopular measures, was desirous to hush up the matter if this could be done with honour; but this was become very difficult on account of the eclat with which he had proceeded. Luckily he was called to the metropolis, and he appointed an inferior Mandarin to give judgment in the case. On the first of July two Christians were brought before him. He addressed them with a placid countenance, and represented, that it was true, that the Christians had in former times been severely prohibited in China; he then asked if the Christians committed any crimes, and without waiting for an answer, he added; I am thoroughly convinced that the Christians are good subjects; *Le fou-ta-ye*, the chief magistrate of the city was desirous to examine you himself, but as I represented that nothing was to be feared from the Christians, he declined it. The prisoners were dismissed. Such was the fate of the Governor's violent edict. Our mission of Sutchien has suffered a severe calamity this year 1794, says the Bishop of Caradre. We have lost two of our brethren, Mr. de la Villegonan about a year after his entering on the mission, and Mr. Thomas Nien, a Chinese priest, who has spent above 30 years in the vineyard of the Lord. The rebels in hatred of our religion, burnt the houses of thirty-three Christian families in *Tsong-king-tcheou* which made part of his flock. Mr. Benedict Yong, a Chinese priest, was threatened by the police, and I myself have
been

been in some danger. Some disagreeable circumstances have occurred in a city *Pey bien*, not far from the capital. Some Christians were hurried before the Mandarin, who endeavoured by stripes and bastinado to frighten them into apostacy. He ordered 152 more to be apprehended. It is not yet known how this persecution will end.

Christianity still increases, writes the same Bishop, but our missionaries die or are cut off. Mr. Dufresse, who is employed in the Eastern part of this province, with Mr. Trenchant, and a Chinese priest, has above three thousand confessions to hear, and many of the penitents lie extremely wide, some at the distance of a journey of twenty days; others again two, three, four days. This may give some idea of the fatigue, especially as these gentlemen are of a delicate constitution. Indeed they call aloud for assistance. I have again been reduced to the necessity of ordaining two Chinese priests (he had ordained two in the preceding year) who give great hopes. One is twenty-eight years old, the other thirty-six. I am sorry to be obliged to give holy orders to men thus advanced in years. But what can be done? Happy should I be if the misfortunes of our country afforded us a supply of missionaries. It is not possible to hold out long if we are to depend on the natives.

Letters from Peking, dated April 1794, advise, that religion continues to enjoy peace and to gain ground in that capital. Mr. Raux Superior of the French congregation writes, that in the course of this year three hundred adults have been baptized and five hundred other profelytes added to their number. Mr. Grammont is

the only surviving Jesuit at Peking; the others are all dead.

In Corea religion gained an establishment by the conversion of the son of an ambassador of that country, Accompanying his father to Peking he was there instructed and baptized. In its infancy it was assailed by a cruel persecution. It ended, according to letters from Peking, dated April 1794, by the martyrdom of two lettered Christians. The King ordered them to be beheaded, because they constantly refused divine honours to the pictures of their ancestors, and to renounce their religion. A third, condemned to perpetual exile on the same account, died before the sentence was carried into execution. Sixty Christians were still in confinement.

The King having failed in his attempt of the three first, and having read in some spiritual book, that the blood of martyrs is the seed of Christianity, ordered them to be discharged, and sent instructions to his Governors to employ persuasion and not violence to induce them to abandon their religion. The Bishop of Peking has sent them a priest. It is extremely dangerous to attempt to enter or to reside in the Corea,

TONQUIN.

THE Christian religion was first preached in Tonquin about the beginning of the last century, but they had then no bishop. On the representation of Father de Rhodes, a Jesuit, the Pope sent thither in 1660 a Bishop and some French missionaries to form a body of Clergy in that country. These finding an abundant harvest called in some French Jesuits and Spanish Dominicans.

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There remains only two Jesuits broken down by age and infirmities. This kingdom is divided into two districts governed by Vicars Apostolic, East and West. The former is governed by a Spanish Bishop *in partibus*, who is a Dominican, who has under his jurisdiction some Spanish Dominicans and some Tonquinese priests. The Western district is governed by a French Bishop *in partibus* from the seminary of foreign missions at Paris, assisted by some secular priests from the same seminary, and some Tonquinese priests who are educated in colleges and in seminaries in that country. Before the war which laid waste this country during the space of ten or twelve years, before the plague and the famine which raged at the same time, there were not fewer than three hundred thousand Christians. Their number may now be reduced to two hundred thousand. The mission of Tonquin lost both its bishops in 1790. Mr. Longer elected Bishop of Gortine, and Vicar Apostolic of the Western Tonquin, was obliged to go to Macao to be consecrated. He arrived there in the month of September 1792. On his return in March 1793 he consecrated a Spanish Dominican elected Bishop of Fesseyten and Vicar Apostolic of the Eastern Tonquin, in a church which contained the remains of two venerable martyrs of the same order, one a Spaniard, the other a Tonquinese, who were beheaded about 1773. In the month of April he consecrated all the orders, priesthood included, on ten subjects who had long been preparing for it. The youngest was thirty-five years old, and eldest forty-five. Few men are ordained till they are forty. Two other Tonquinese were made priests the same year. The lesser orders were conferred on two others, and the clerical on twenty-six.

The same prelate visiting a frontier province of Cochinchina was there joined by Mr. Labarette a French missionary, elected ten years before Bishop of Veren, coadjutor to the Apostolic Vicar of Cochinchina. Not being able to find a Bishop sooner he was now consecrated the 21st of September 1793. These two Bishops had laboured together in the vineyard of the higher Cochinchina for more than 15 years. There are at present in the Western district of Tonquin two French Bishops, eight missionaries of the same nation, and about forty more of the country, one third part of whom are no longer able to work. Above a hundred thousand christians, widely scattered, an infinite number of infidels disposed to hear the word of God, offer a harvest which these few hands are unable to get in. One hundred more would barely suffice.

This country has changed its masters within these few years, and has experienced all the calamities of a civil war. The reigning family are too much employed in public works and in wars, to offer any serious obstacle to the preachers of the gospel. They do not persecute religion as their predecessors did, and since their accession to the throne, easily evade contributions to superstitious uses, which were formerly exacted with extreme rigor, and the missionaries enjoy the benefit of toleration. In 1793 eight hundred and fifty-three adults and six thousand six hundred and fourteen children were baptised.

COCHINCHINA.

The Christian religion was first preached in Cochinchina by the same missionaries who introduced it into
Tonquin,

Tonquin, and about the same time. A French Bishop and missionaries from the seminary of the foreign mission at Paris undertook, in the year 1663, to form a national Clergy. Every where they found the most happy dispositions to receive the light of the gospel. The Christians of that country have evinced the most undaunted courage and firmness during the numerous and violent persecutions which have arisen, and in which many have sealed their faith with their blood. Cochin-China has been in a state of revolution ever since 1773. Three brothers who were the collectors of the public revenue, and addicted to gaming, after defeating the enemies of their king, turned their arms against him. In 1784 his Majesty was obliged to quit his realms and retire to Siam. On this occasion he formed a resolution to send his only son, still a child, with Mr. Pigneaux Bishop of Adren, to implore the assistance of the King of France. During the absence of his son, he took advantage of a misunderstanding which had taken place between the three usurpers, to enter into one of the provinces of his kingdom. He has since obtained important advantages, and subdued a great part of his country; the three brothers are dead, leaving sons of a tender age behind them. His Majesty is now in a flattering situation. Civil war affords few opportunities to preach the gospel, or to exercise the functions of the holy ministry. However the missionaries have met with considerable success; they have the comfort to baptise every year several converts. The King considers the Bishop of Adren as his deliverer and his father. The Prince, heir-apparent to the Crown, has been under his tuition from his childhood, and has a tender affection for him.

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At length he quitted him for some time to silence the jealousy of the Pagan Mandarins, he made little progress under his new masters. The King saw this with extreme concern, and prevailed upon the Bishop to take him once more under his care, insisting that his Royal Highness should shew the same respect for his Lordship as to his Majesty. The young prince never quits the Bishop, he understands our religion, and has expressed a desire to be baptised. The services which the Bishop never ceases to render to him and to the kingdom; the zeal of the Christians for his interest must be attended with the happiest effects. The King has convinced him, by serious enquiry, of the vanity of the superstitions of Paganism, and of the truth of the gospel. If he has not courage to embrace it, at least he admires and protects it. His protection enables the missionaries to preach without interruption. Prejudices wear away insensibly. If God grants peace to this kingdom, there is every reason to think that religion will flourish in it. There are now two Bishops and eight French missionaries, besides some Spanish Fryars and Cochinchinese priests.

All these missions are in extreme want of Breviaries, Bibles, New Testaments, Imitations of Jesus Christ, all in Latin.

